A MEDITATION ON PART OF THE SEAVENTH PSALME.

Virtutis Comes Invidia.

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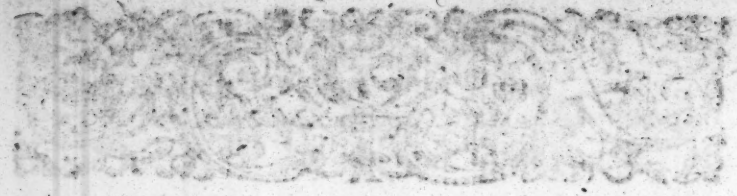
A

TO THE WORSHIPFVLL HIS loving Couſen Mr *E. N.* and his virtuous wife Miſtris *K. N.* all happineſſe in the Lord.

Kinde Sir, hauing finiſhed my meditation on part of the ſeaventh Pſalme, I could not chooſe but dedicate it vnto you, conſidering the manifold good diſpoſitions, which doe abound in you and in your bedfellow, towards all men, the true markes of Chriſtianitie. The premiſes conſidered I made bold to make you both patrones of theſe rude vnpoliſhed lines, fruits of good will towards God, my Soueraigne, and natiue Countrie. In which, according vnto that ſmal talent that the Lord hath lent me, I haue demonſtrated the true protract of our dangerous times, wherein we liue. If it ſhal pleaſe you both to accept of my goodwill, you may encourage me to ſome greater matter more beneficiall, God lending life. Meane time I take my leaue, from Cote *the Seauenth of November,* 1605.



PSAL. 7. VERS. 9.

O let the malice of the wicked come to an end: but guide thou the iust.

THE Author of this Psalme was that kingly Prophet *David*, who being most falsly and malitiously accused by wicked & vngodly *Shimei*, one of the Tribe of *Saul*, who did most bitterly revile him, with cursing, and banning, and deepe execrations, bellowing forth fowle words, besides casting of stones vpon the Lords annointed, bidding him *come forth, come forth thou murderer and wicked man*; at that time this kingly Prophet indited this Psalme: who perceiuing the malitious accusation of *Shimei*, desireth God to bee his defender, to whom he commendeth his innocencie, and withall craueth the Lord to bee his Iudge *according to his innocencie, that is in him*. He perfectly knowing his conscience did in no sort accuse him of any evill towards *Saul*, burst forth into this petition, *O let the malice of the wicked come to an end, but guid thou the iust*. As much as if he would haue said; O Lord if ever I haue beene a malitious murtherer, or wicked man towards the house of Saul, let my malice this day take end: but Lord thou knowest otherwise, mine innocencie plea-

2. Sam. 16. 7.

Paraphras.

deth for mee, I never rewarded evill for good, therefore of thy mercy look vpon me, and ſtill *guid the iuſt*: but let them receaue condigne puniſhment according to their deſerts; giue ſentence againſt the wicked and *let* their *malice*, once *come to an end*. I knowe thou art a mercifull God, who guideſt the iuſt in heart evermore, and derideſt the vaine enterpriſes of the wicked, and malitious enimies of thy truth: Lord ſo *guid the iuſt*, that their malitious enimies may not prevail againſt them, let thoſe miſchiefs which they haue purpoſed for others, fall on their owne necks, confound them, and their malitious deſignes, and evermore bee a guid, and defender of the iuſt. Thus much of the Author, the occaſion whereof, and the time when this Pſalme was indited. Now let vs ſomething farther cõſider for our inſtruction of the petition it ſelfe. In
Divil. 1. which I do obſerue two ſpeciall notes, the firſt, an earneſt invocatiõ made by the Prophet, & which ſhould in like manner bee done by every true faithfull Chriſtian ſoule, who laboureth and longeth after the glory of Chriſt, and the benefit of his Church: which Church never was, nor ſhall be, without malitious & wicked enimies vntill the end. And therefore may we rightly ioine with this holy and kingly Prophet in this petition, *O let the malice of the wicked come to an end.*

The ſecond note is an appendix vnto the petition, *but guid thou the iuſt*, words of great force and efficacy againſt all the malitious and wicked men of the world who rage with fury, as *Shimei* did againſt *David*, ſo they againſt God, his Church, and his annointed ouer his

his people; but shall not prevaile, for the Lord will *guid* the *iust*. Of which wordes in order as God shall enable me, I purpose to write, to his glory and the cō-fort of all those which truely waite for the comming of our Lord Iesus Christ in iudgement.

The Arch-enimy of mankinde that subtill & wyly serpent, from the beginning, hath not left vnattempted to shew, nay to execute his hellish malice towards our first parents in Paradise, and being not contented with that barely, hath, to shew his malice the more apparant, professed himselfe not only to them, but vnto vs all of *Adams* posterity a most malignant and hellish enimy; which *enimy goeth about vs like a roaring Lyon seeking whom he may devour*, being never at quiet, but labouring continually to draw vs from the Lord, causing vs to distrust his mercies. And to that end will he leaue no meanes vnattempted, by himselfe (the father and Author of sinne) nor by the meanes of his wicked Spirits (the enticers and tempters to sinne) or by the helpe of any incarnate Divell on earth (sworne subiect to sinne and damnation) which all do combine themselues, in their malitious and wicked designes against the Lord and his Annointed in heaven, the Saints and chosen children of God on earth. For what man or woman since the first creation, hath not tasted and felt his malitious practices, either by himselfe, or his instruments common adversaries vnto the salvation of mankinde? Therefore *O Lord let the malice of the wicked come to an end.* 1. Pet. 5. 8.

To speake of the meanes and waies whereby he

he hath executed his malice, I should run into a world of matter: but I cannot choose (by your patience, as briefly as I may) but touch his malicious Stratagems, so that he may be knowne the better.

The nature of malice two fold.

The nature of malice is twofold, either open or secret: the first growes to open outrage, and hath divers kinds of working; the other is a secret working, more savouring of envie or repining inwardly, then having power to shew it outwardly. What was I pray you this but open malice of Satan, the prince of darknesse? who once was a glorious Angel in heaven,

Rev. 12.

and not contented with that state & dignity, repined at the glorie and maiestie of his maker, for which hee and many more of his Angels were cast into the pit of darknesse. Doth he not shew himselfe to be verie wicked and malitious to all the sinneful generation of *Adam*, labouring day & night to bring them into the same case, that he and his wicked Apostates are fallen into, envying, that those glorious places, they once possessed, should be possessed by those which shall cõtinue faithfull to the ende? And therefore hath he left no meanes vnattempted, to entrappe and ensnare the soule of every true beleever, causing Atheisme to abound, Idolatry in every corner, blasphemy to raigne, prophanenesse to increase, disobedience to multiplie, murders to swarme, adulteries and incest to entice, thefts and roberies to enrich men, covetousnes to cover the whole world, and yet never be satisfied. How hath this Serpent the Divell spit forth his venimous

Gen. 3.

malice in the first creation not only against God, but

also

also against our first parents *Adam*, and *Eue*, causing her to sin through disobedience, puffing her vp with pride and vaine distrust towards God? How did hee possesse the hart of *Cain* against *Abel* his brother, never leaving him till hee had murthered his owne brother? Was not he the cause of the hatred and malice of *Esau* against his brother *Iacob*? Did hee not teach *Pharaoh* wickednesse and crueltie enough in murthering all the male children of the *Israelites*, and besides to detaine the Lords people, notwithstanding all his miracles shewed vnto him & his land, by his prophets *Moses* and *Aaron*? Who but hee, instigated, the brethren of *Ioseph* to conspire his end, and to sell him into *Egypt*? Gen. 4. Gen 27. 41. Exod. 1. Gen. 38.

How often did this malitious serpent tempt *Saul*, divers times to murther *David*? Did he not worke the like in wicked and malitious *Ioab*, when hee saluted *Amasa* with *salue frater*, but most wickedly thrust him vp into the fift rib & so killed him? was not *Herod* one of his principall schollers think you, replenished with all malice and wickednesse who laboured to suppresse the promised *Messias*? for hearing by the *wisemen* which came frō the *East* of a new king which should be borne in *Bethlehem* in *Iewry* summoned a coūsel of the divels instruments: what he were best to doe they conclude; that the *wisemen* should continue in search vntill they had found this new king, & when they had fouud him, they should returne back vnto him, that he also might come and worship him: was not this an impudent, wicked, malitious divell that spake one 1. Sam. 18. 14. 2. Sam. 20. 9. Mat. 2.

thing and meant another? for it was the least part of his thought to worship him, but rather, if hee might conveniently haue come to him, to haue killed him: witnesse his bloudy and inhumane fact. For perceiving hee was deluded by the *wise men*, and that they came not backe vnto him hee *caused all the childred of two and vnder two yeares old to be murthered in Bethlem*, because he could not haue his purpose. Were not the Ioh. 11. *Scribes* and *Pharises* malitious, wicked, and vngodly wretches? who presumed they had the *key of all knowledge*, yet notwithstanding laboured to suppresse the *Lord of knowledge* in most vile manner: so that during the time of our Saviours being vpon earth they so maligned him; and ever persecuted him to his ende. was not *Iudas* such another wicked, malitious wretch, Matt. 26. one of his disciples a man of some sort, and good respect both in office and place; yet notwithstanding a monster of mankind and a most Traiterous trecher? for with a slye salutation *Aue Rabbi* & a dissembling *kisse*, he caused his *Master* to be taken, whome before he had sold most malitiously. O that it pleased God there were no more of his set left! but all is in vaine, there haue beene such from the beginning, and no doubt there will be still, for according to the proverb, *there was never one Iudas alone*, no common wealth is exempted from him, no man of what estate soever is free from him. Therefore it behoueth every one, noble or ignoble, rich and poore to pray to be deliuered from him, and that earnestly with this *Prophet*; *O let the malice of the wicked come to an end.*

The

The Church and spowse of God here militant on earth, hath not from time to time beene free from his malitious, wicked, and bloudy persecution; Shee is cõpared by St *Iohn* in his *Revelation*, vnto a *woman great with child*, never did woman with child endure her misery that she endured; in that same place shee is described to haue a *moone vnder her feet*, thereby to shew the manifold revolutions and *changes* shee hath and must sustaine, one while at the *full*, increasing: another while in the *wane* decreasing, now overwhelmed with a cloud, anon changed into blood, and almost drownd in an ocean of bloud, if the Lord preventeth not his malice. As *Noahs* Arke a Type and figure of the Church was tossed by the waues of the deluge, so is the Church militant here on earth, tossed by the billowes and waues of persecutions. Did not this Divell called in the *Revelation* the *red dragon*, after hee was cast downe from heauen, here on earth persecute the *woman* afore mentioned, and *made her flie into the wilderneſſe*, and had almost drowned her, if the earth by Gods providence had not holp her. Was she not put to flight being persecuted & in captivitie or bondage, foure hundred and thirty yeares in the land of *Egypt*, vnder hard hearted *Pharaoh*? after that was sheenot persecuted in the wildarnesse for forty yeares hauing many cruell enimies as *Ammonites*, *Moabites*, *Edomites*, *Iebusites*, *and Perosites*? was she not overwhelmed and almost brought to nothing, in the raigne of those wicked and malitious kings of *Israel*, who all forsooke the living God and her, except *David*, *Ezechias*, and *Iosias*?

The Church of Christ not free from maliciousnesse. Rev. 12. 1.

Gen 7.

Rev. 12. v. 3.

Exod. 12. 40

2. King. 5. 7. 12.

Dan. 3. *sias*? Did hee not shew his malice vnto the Church, in the threescore and ten yeares of her captivitie vnder *Nabuchadnezzar*? was she not in as great extremity as all these, vnder that wicked and bloody *Antiochus*? The Maccab. 5. holy Scriptures are full of her affliction and persecution from the beginning; and yet hath hee not left; no surely, witnesse all the world, what need I rehearse of her bloudy persecutions vnder *Nero*, *Domitian*, *Traiane*, *Marcus Aurelius*, *Septimius Severus*, vnder *Maximus*, *Decimus*, *Valerianus*, *Aurelius*, *Diocletian*, and *Iulian* the *Apostate*? I will come nigher, for they are almost growne out of memorie, hath not the Church of the East felt it, as well as the weast, vnder that *Gog and Magog*, I meane the *Pope*, and the *Turke*? what part hath beene freed? hath not *Asia*, *Africa*, and *Europe* felt it too? how manyfold haue beene the malitious and bloudy persecutions of the Church in *Italy*, *France*, *Germanie*, the *Netherland*, *England*, and *Scotland*; it cānot be put forth of memory, the remembrance of it bleeds fresh in the hearts of many. *Q. Maries* raigne was but short, but the Church thought it long & felt it to her griefe, and doth feele it to this day, Therefore may she and wee all pray that are members of the Church, *O let the malice of the wicked come to an end.* Who can expresse the wicked and bloody calamities, which haue and doe fall dayly and hourely on the seed of the Church, I meane the true professor, the regenerated Christian, al the Prophets haue felt it, as *Esay*, *Ieremy*, *Micah*, and the rest, the *Disciples*, and holy *Apostles* of God haue felt it, as *Iohn Baptist*, vnder *Herod*:

Eusebius. Plutarch. Tacitus. Suetonius.

Paul

Paul, and *Peter*, haue felt it vnder *Nero*: *Iames*, *Andrew*, and *Iohn*, haue felt it vnder *Domitian*. Beſides all the reſt of the deare Saints & children of God, ſome haue loſt their heads, ſome haue beene devoured by beaſts, ſome burnt, ſome drowned, ſome hanged, many whipped. What torments haue they not invented with that Tyrant *Phalaris*, to conſume the poſterity & ſeed of the *Church*? And to cover their wicked and malitious dealings the better, they haue *pretended* falſe *religion* to be their cloak, and ſeeming devotion to be an ornament to cover their hypocriſie, hath not to this end that *red Dragon* the enimie of the *woman*, and her ſeed, inſtald a falſe and a new Church, and built it on *Seauen hils*, or rather *Seaven deadly ſinnes*, to delude the world, and to enlarge his kingdome? the Scriptures haue mentioned of Antichriſt that hee ſhould come teaching falſe doctrine, a doctrine of his owne invention, all which is come to paſſe, and now is hee ſeated in Rome (that ſinke of ſinne, and place of all abomination) tearming himſelfe *Peters* ſucceſſour, and Gods vicar here on earth, a fiſher of men, porter of heaven, or rather gailor of hel with ſuch and thouſands more wicked and malitious blaſphemies hath that man of ſinne, that whore of Babylon, with her inchanted cup beſotted and deluded the Emperours, Princes, & Potentates of the world, who as fiſh, hee hath brought, nay caught, into his net to broyle them or fry them, if they reſiſt his potency, To this end are his champions diſperſed, almoſt in every Princes court in Chriſtendome, who as agents doe labour openly and ſecretly

Nomē mons Roma.
Liv. Cælius.
Aventinus.
Exquilinus.
Tarpeius vel Capitolinus
Viminalis
Palatinus
Quirinalis.

ly to suppresse Gods truth, and the professours of the same. I shall not need to goe farre to fetch examples for this, but in this our land of late, had he not here an ambitious *Wolsey*, a malitious Gardiner, a cruell Bonner, who spared neither old nor young, for either they must turne or bure, was not this a cruell saying in *Bonners* mouth, fagot them, fagot them, that once the world may be rid of these damned hereticks, & lutherans, was not *Stories* saying much like to that when some were burnt, and each day in question of religion that these were but branches, they should strike at the root, meaniug our late *Queene Elizabeth*, what debates contentions, deceites, & envy haue these men sowne throughout the world, fruits of their wicked and evill thoughts, haue they not almost rent and torne all Christendome in peeces, setting of kingdome against kingdome, breaking the bond of vnitie and peace betweene the subiect and his prince, giving and taking of kingdomes away at their pleasure, Saying it is in their power, as *Celestine* the third did saie vnto *Henrie* the sixt the Emperour when he crowned him, with his foot he spurn'd the crowne frō his head, & said, I haue power to make & vnmake Emperours at my pleasure, did not *Gregory* the 7. first called *Hildebrand*, cause the peeres of *Henry* the 4. Emperour to revolt from him giving his crowne to *Rodolphus*. Was not King *Iohn* of England vexed by *Innocent* the third, who caused his nobles to revolt from him, and forced him at the last to resigne his crowne withall his titles of Soveraignety both in England, and Ireland. Was

not

not *Henry* the second suspended from his crowne, and for the space of foure daies, went bare foot to *Thomas Beckets* tombe, dying the rough stones with his blood, what a solemne Oration made Cardinall *Poole*, being sent by Pope *Paule* the third vnto *Charles* the Emperour, setting forward against the Turke, whose purpose was to perswade the Emperour to turne his prepared power from invading the Turke, and to bend it against King *Henry* the eighth of famous memorie, who was (as he said) worse then any Turke, this Pope *Paule*, openly, excommunicated & curst this most renowned Prince, *& donavit regnum primum occupaturo*: and gaue his kingdome to him that would first invade it. Did not Cardinall *Allin*, one of his agents do the like vnto our late Queene *Elizabeth* in the year 1588. when as Pope *Sixtus* and king *Phillip* with the Prince of *Parma* had combined themselues with an invincible *Armado*, to vanquish and conquere, both her and her land? did not hee then so labour and take paines, with his buls and pardons, from his Master the Pope, promising a generall absolution vnto all those which should be aiders in this bloody and wicked enterprice. Haue not the like blustering stormes of Rebellion beene broached in that counsell of *Trent*, and so spread through all christendome, which cannot as yet be appeased. It hath cost many a Saint and deare childe of God his life, in resisting their malitious and wicked determinatiõs, never weare, Tygers, Wolues, or Lyons, more cruell then these men, no Canibali, Chimera, Satyre, did ever execute the like crueltie,

they

they surpassed the *Tartarians*, *Arabians*, and *Sarazens*, with the whole rabble of Infidels and Pagans which knowe not God, in their inhumane Tyrannie; who ever heard of the like wicked bewitchings? they perswaded the simple it was meritorious to persecute, yea not to spare their fathers, mothers, brothers, sisters or any affinitie, this made in them their blind zeale the husband to witnesse against the wife, the wife against the husband, the brother against the brother, and (by your leaue) to surpasse the boundes of a witnesse to proue bloody murtherers one to the other, But what to this? did they never so wickedly, his vnholynesse would dispense with them for it, for according to the old Canons invented by those grosse Canonists, who were not ashamed to say, *Papa potest dispensare contra ius divinum*, the Pope may dispense against the law of God, *contra ius naturæ*, against the law of nature, *contra Apostolum*, against the Apostles, *contra novum Testamentum*, against the new Testament, nay they say farther *Papa potest dispensare de omnibus preceptis veteris & novi Testamenti*. The Pope may dispense with al the commandements both of the old and new law, who ever heard of the like blasphemy? and yet these monsters dare maintaine it with fire & sword against any one that shall resist. O heavens, O earth, why doe yee suffer such blasphemy to raigne? Therefore *O Lord let the malice of the wicked come to an end*. In the former distinction of malice, I noted vnto you open & secret malice to be the agents of all the troubles that doe arise from wicked & malitious wretches in this world,

Iuel. Apolog. pag. 59. Fox. 785.

who

who continually doe labour the one openly, the other privately to subvert and destroy the peace of the Church, & the members of the same. But how should I begin to speake of secret malice (in my conceit) the worst of al, and yet least to be mistrusted, for vnder the colour of friendship this is wrought, it hath so many wiles, and sinister waies, that it would aske an age to discover it. It is such a general infectiō spread through all the world, no family is exempted from it, it hath possessed the *Athist*, the *Epicure*, the *Papist*, the *Protestant*, the *Malecontent*, the *Hereticke*, the *Schismatick*, & the *Hypocrite*. Whom hath it not possessed almost al. Therefore, *O Lord let the (yea the secret) malice of the wicked come to an end.* It is termed (and that rightly) of that ancient Father, *Bernard secretum venenum*, a secret venome, for it doth begin in the heart, but never leaveth till it haue infected the whole body: was not *Korah*, *Dathan*, and *Abiram*, infected with this hellish fury who maligned and repined against *Moses* and *Aaron*, Numb. 6. were not the Philistines possessed with the same evill against *Sampson*, who, by the means of false *Dalilah*, caused his secret ruine? how much behind all these was *Doeg* the Edomite, who by his secret villany caused the Priests to be murthered, and accused David by lying? was not *Ioab* such another, who in his secret malice which he conceaued towards *Abner* for the death of his brother, killed him? I pray you, what was *Rechab*, and *Baanah* who in their secret malice for preferment consented to murther *Ishbosheth*? *Absolon*, was not he an ambitious man replenished with secret

Secret malice

Iudg. 16.

1. Sam. 22.

2. Sam 3.

2. Sam. 4.

2. Sam. 15.

lice towards his father *Dauid*: insomuch, that he stole
2.Sam.16. away the hearts of his fathers subiects, and caused an
open insurrection? Did not *Siba* in his secret malice,
falsly accuse his master before the king of conceiued
treason, in hope to enrich himselfe with his masters
2.Sam.17. possessions? *Achitophel* was even such another Di-
vell repleniſhed with all policie, who secretly and ma-
litiously gaue counsel against his master the king. The
holy Scriptures are full almost every where of such
examples; so be also the Ancient histories: and dayly
experience doth aver, that this evil raigneth through
the world, it is too much practised even amongst the
best, no man is contented, most men are malitious,
many are desirous of innovations; the whole land is
overwhelmed with bloody sinnes by meanes of this
evill, as swearing, and lying, killing, stealing, and who-
ring, and one sinne is heaped vpon another. The best
are not cleere from this infection of the soule, this se-
cret malice. Infinite mens liues hath it cost as well of
the wicked as of the godly: this evill spareth none, on-
ly there is a difference in the persons which vse it, for
it is not only vsed by fooles to set their neighbours at
variance, but of deepe reaching polititians, to set king-
dome against kingdome, together by the eares; and if
that will not sage, they must not be idle, their working
spirits must be doing, either abroad, or else at home.
Many are the examples of such as haue felt the smart
of secret malice, some by one meanes, and some by an-
other? Was not *Henry* the 6. the Emperour poisoned
in receaving the Sacramēt? Also was not king *Iohn* of
Eng-

England poisoned at *Swinsted Abbie* by a Monke in a wassail bole? Haue not diuerse Popes of Rome felt it amongst themselues? As *Victor* the third, who was poisoned, by his Deacon at Masse time drinking out of the Chalice: *Alexander* the sixt was poysoned, by a secret and a iust meanes: *Clement* the 7. and many of his Cardinals were poisoned with the smell of the smoake of diuers Tapers of wax. Vnder this *Clement*, *Nicolas Machiauill*, Secretary of the state of Florence, did flourish, a most wicked Atheist, who by his bookes and life hath infected the hearts of manie: (for say they) except you haue read *Machiauill*, you cā never be a good common wealthes or states man, as they tearme it; if you haue not al his principles *ad vnguem*. What his principles are, I shall not need to rehearse, but thus much I must say, they are vngodly & most diuelish, never were there more poisoning and secret murthers knowne then he inuented, by flowres, gloues, pictures, saddles, chaires, & many other strāge Stratagems, too long to be rehearsed, and too well knowne amongst some of our countrymen, the more the pitty. This evil secret malice (as I said) spareth none it is executed, not only towards God, but also towards our neighbours, yea our selues, and also against the prince and state, causing a great disturbance in every common wealth, some in words some by deeds, many open, infinite secret. I cannot omit the contention that is amongst vs, concerning the discipline of the Church: what secret heart burning, & malice hath it bred, so that, if some might haue their wils, they

would striue for a shaddow and let go the substance? what Libels and seditious Pamphlets haue been published abroad, both of the Papist, & Schismaticke, true markes of their conceived secret malice, against their King and State? what haue they not attempted in our late *Q. Elizabeths* daies (of famous memory) in open, and secret? Did they not plot their malice and treason against the peace of the Church, and her noble person? were not many of her nobilitie made away, and her selfe oftentimes laid wait for? but that God otherwise provided for her, prevented them and brought their wicked malitious dealings to light. Was not the divell and the Pope, with all his Locusts of Cardinall Iesuites, and Seminaries of those times, the principals causers of all our former troubles? and is he not, think you, the very same now, which would haue caused these bloody conspiracies of late to haue fallen vpon vs, if God had not discovered them. Assuredly it is he, who by the meanes of his Iesuits & Seminaries, hath filled this land full of seditious malecontents; who would rather haue a *Rehoboam* then a *Solomon* to raign over thē. To that end wil they not leaue any meanes vnattēpted, to bring their wicked complots to passe, although they hazzard their best ioint? what care they they shall be Canonized Saints, their Buls & pardons are sent them already before they goe about it. And therefore some haue begun with *Sheba*, to blow their trumpet of sedition against their Soveraigne, in Warwickshire, saying we haue no part with *King Iames*. Witnesse their bloody and secret stratagems, the one

2. Sam. 20.

to

to be executed vpon the *King*, and his sonne the yong *Prince*, and all the Lords spirituall and temporall, beside all the chiefe heades of the Commonalty, at their assembly in the Parliament house, at one fatall blowe; the other was to be executed through the land, & that instantly after the blowe, vpon the rest of the Commonalty, who should haue beene al surprised, and suddenly put to death, except they would consent, to pull downe the greene Oliue, and in his place plant a crabbed Oke. To this end they had provided a number of halters to make quick speed with them, which should resist; and for that they might be knowne of one another the better, they had furnished themselues al with furniture alike, to avoid confusion. Was ever the like secret or open wickednesse invented, was ever the like heard of in former ages; *Catilines* conspiracie is nothing comparable vnto it, the conspiracie of *Brutus* & *Cassius* against *Cæsar* falleth short of this; that bloody Massacre of *Paris* so much spokē of in Christendome, would haue beene quite forgotten, if this had taken effect; our land had beene full of desolation, our walled cities had beene destroyed, it would haue beene a day of horror and confusion, a black and dismall day would that haue beene, farre surpassing the desolation of *Ierusalem*, *Niniveh*, *Babylon*, or *Troy*: for then, whereas now you of the Nobilitie and Gentry of the land doe keepe your seats and offices of honour, (and forever may you keepe them!) and every man sitteth vnder his vine, possessing his house and home in peace, and each neighbour ready to comfort his neighbour,

and all may come with safety to his holy Temple, to make their supplications before him: then I say you should haue seen that verified, which is in the Prophecy of *Esai*, nothing but oppression & violence, childrē presuming against the Ancient, and the vile against, the honourable *Ephraim* against *Manasses*, and *Manasses* against *Ephraim*, and both against *Iudah*) the Papist against the Atheist, the Atheist against the Papist, and both against the true professour. Your shoulde haue seene then, your houses ransacked, your wiues & your daughters dishonoured, your sweet children & babes horribly murthered, & every mans sword embrewed in the bloud of his neighbours: then would haue been the day, which many malecontented haue longed for, then woulde they haue shewne themselues openly, which haue wrought much villany secretly, even of them, which are the sonnes of her wombe, who did rise against their mother, which did beare them, and gaue them suck: we should haue beene more desolate then ever were the Netherlandes, Ireland, or Fraunce; and when they had done all what they could haue done, even then we should haue beene a prey to some forraigne Prince. Blesse wee therefore God, and for ever blesse we him, who hath not giuen vs as a prey vnto our enimies: and let both prince and people still pray with this holy Prophet, *O let the malice of the wicked come to an end.*

Esa. 9.

It followeth, *But guide thou the iust.*

Pars, 2.

By which words, the Prophet sheweth an especiall faith setled in the Lord, being assured, that the Lorde

would

would guide the iuſt. In like maner, ſhould every true chriſtian faithfully relie vpon him; for the Lord doth guide the iuſt by his divine providence frō all the malice of the wicked, either open or ſecret. If I had all the wiſdome of the world and all the knowledge of inditing, I ſhould want skill to extoll his mercies loue and goodneſſe towards vs his vnworthy creatures, from the beginning and before all beginnings. He is & hath beene a guide vnto the iuſt man evermore. The iuſt ſhall neuer periſh in this world, nor in the worlde to come. O moſt comfortable ſaying! be the waies neuer ſo crabbed, and ſowen with cares and troubles of this world, yet if we haue fixed our faith on him, hee will for ever guide vs; his worde ſhalbe a lanterne to our feete, his power a guide in all our waies, never let vs forſake the right way which he hath directed vs vnto, for to follow crooked by waies of ſinfull mans invention. Let the enimies of the truth bee neuer ſo manie let them rage with fury and outragiouſneſſe neuer ſo much against his Church, the Lord will regard his little flocke, and will let their malice come to an end. Be you neuer ſo much maligned, accuſed, and condemned, by falſe witneſſes, the Lord will deliuer you and alwaies guide the iuſt. Infinite are the examples in the holy Scriptures of Gods prouidence, in the guiding, preſeruing, and defending his Saints & deare children. Did he not guide iuſt *Noah* and his familie, when all the earth, was polluted with ſinne & wickednesſe before the deluge, cauſing him to build an Arke? Was he not a guide vnto iuſt *Lot* and his family, conducting Gen. 6. 7.

them

Gen. 19. thē out of *Sodome* by his holy Angels, before *Sodome*, and *Gomorah* were destroyed by fire, and brimstone? In like manner, was he not a guid and deliverer of iust *Ioseph*, Gen. 39. first from his brethrens malice, secondly frō that temptation of adulterie by *Potiphars* wife? Thirdly, did he not deliver him out of prison, and made him the greatest man in *Israel* next vnto the king? was hee not a guid, and a mercifull deliverer vnto iust *Moses*? when he was put into a cradle made of rushes, and cast into the water by his mother, by meanes of that cruell *Pharaohs* command, who commanded all the male chil- Exod. 12. dren of the *Israelites*, should be made away; did he not then, when as the waters had almost drowned him, in his mercy reare him a deliverer, even *Pharaohs* daughter, who espying the cradle, as shee passed that way, in the flagges, caused it to be taken vp, and finding in it a male child, caused it to be brought vp in al knowledge and named him *Moses*? How manyfold were his mer- Iosua. cies to the *Israelites*, in guiding, preserving, and conducting them out of Egypt, and in bringing some of them into the land of *Canaan*? Also was hee not a deliverer of *Deborah*, and *Barak*, from the crueltie of *Sisera*. *Gedion* the servant of God, found him also to bee Iud. 4. Iud. 7. his guid and deliverer against the *Madianites*, *Dauid* 2. of Sam. 22. that kingly Prophet, is not silent in many of his Psalms extolling his wonderfull mercies shewed vnto him by the Lord his guid and deliverer, first from the Lion and the Beare, secondly from that bloody Philistine *Goliah*, thirdly, from the malice of *Saul*, and lastly, frō that bloody conspiracie of *Absolon* his vnnaturall son.

Did

Did not *Elias* the Prophet taſt of his mercies & goodneſſe, whenas the Lord his guid preſerued and deliuered him from the crueltie of *Achab*, and *Iezabel*? how vnſpeakeable was his mercy vnto iuſt *Hezekiah*, and all *Ieruſalem*, when as proud *Senacherib* with all his hoſts beſieged both him & *Ieruſalem*? did not then the Lord of hoſts in one night, by the hand of his holy Angel, ſo guid and defend the iuſt, that of the hoſts of *Senacherib* were ſlaine a hundred fourſcore and fiue thouſand men? moreouer who can ſufficiently ſpeake of his mercy and loue towards his Church, and poore *Mordechai*, in guiding and preſeruing them from the malice of *Haman*? 1. King. 17. Eſay. 37. Eſter. 7.

Was he not a guid vnto *Shadrach, Miſhach*, & *Abednego*, delivering them out of the fierie furnace, not ſuffering the flames thereof to hurt them? did hee not guid iuſt *Daniel* in the Lions denne; not ſuffering the to prey vpon him? What tongue can expreſſe his divine loue ſhewne vnto vs miſerable ſinners, who were captivated vnder ſinne and damnation? did not hee of his fatherly loue and compaſſion, when wee were his enimies, ſend his only deare ſonne Ieſus Chriſt, to bee our guid and redeemer, taking vpon him al our ſinnes and wickednesſe, making once for all, a ſufficient & ful ſatisfaction for our redemption? doth he not with his holy ſpirit guid and direct vs in our vpriſing & downe laying, ſanctifying and bleſſing vs in all good intendments? For if the Lord were not our guid, and deliverer, in how manifold dangers ſhould wee fall into, through the temptations of the divell, the vanities of Dan. 3. Dan 7.

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the world, the concupiscence of our sinful flesh. Therefore happy, nay thrise happy is that Christian soule, who hath the Lord to be his guid? So many as shall take hold on his death and passion, and shew fruits of their faith in their life and conversation, towards God in heaven, and towards men on earth, may rightly bee called iust, and such will the Lord guid and preserue from all dangers & troubles of this life; contrariwise, the *Atheist*, the *Epicure*, the *Blasphemer*, the *Idolater*, the *Prophane man*, the *Murtherer*, the *Periure*, the *theefe*, the *Vsurer*, the *Adulterer*, the *Drunkard*, the *Traitour*, the *Ambitious*, the *Malitious*, men of this world, all slaues to sinne, haue not the Lord to their guid: for they are blinded with the temptations of the world, and cannot see any farther, but how they may obtaine honor profit, or pleasure: all other good things are noysome vnto the. Shall we, say they, leaue our delight, & trust in that which is we cannot tell what? no, no, farwell pietie, and godlynesse, your doctrine is too harsh, & welcome pleasure and delight. Come saith the wicked man to the broad way, this narrow path is too full of danger. What saith the covetous Vsurer, sell away all, forsake all, and giue it to the poore, and follow Christ the true guid, and so forsake *Mammon* that blind guid, prince of this world: no, no, I got it not so, I will not forgoe it so, and if I should, *Mammon* would not loue me. If all the impenitent sinnes & sinners of the world were set in a ranke, you should heare them all in their kind, choose their pleasures and delight, to bee their guid and comfort, before they would esteeme of the

Lord

Lord of hosts to be their true guid. O foolish, blind, & senseleſſe mē, ſubiects vnto that blind guid, the prince of darkneſſe, how long will you abide in this contemptuous ſort, neglecting your ſaving health, and following the deſires of your owne hearts: repent, repent, I ſay of your wickednesſe and hardneſſe of heart, & thē the Lord will be your guid, and deliverer from Satan, the world, and your vile ſinfull affections. Think it not hard, but eaſie, you cannot be ſo willing, but hee will be as ready, ex amine his mercy, patience, & long ſuffering, for if hee ſhould deale with vs in his iudgement according to our deſervings, not one were able to ſtand before him, it is of his mercy and goodneſſe, that he doth guid and preſerue vs. But here might bee obiected by ſome; how can the Lord guid the iuſt, when there is not one iuſt man in the world? for all are infected with ſin, ſome more or leſſe, in one thing or other: for according to the wordes of *Salomon*, there are none but doe ſinne, and the iuſt man doth fal ſeauen times. Wherefore although an ancient Father, doth propoſe this queſtion, *Si cadit quomodo iuſtus? Si iuſtus quomodo cadit?* if hee be iuſt, how doth hee fall? and if he fall, how is he iuſt? yet he anſwereth himſelfe, that he looſeth not the name of a righteous mā, who riſeth by repentance: and we may ſay farther, hee falleth by nature, and he riſeth by grace, hee falleth by ſinne, and is righteous by faith. In many things wee ſin all, the king, the nobilitie, the clergie, with all the cōmonaltie, for if we did not, in vaine were that petitiō, part of the Lords prayer, made by Iesus Christ, for- Iam. 3. 2.

giue vs our trespasses. Let this be a cooler to the proud Pharisees, *Anabaptists*, and *Puritans*, in these our daies, who doe despise sinners, if *Noah* fell, *Lot*, *David*, and *Iob*, whom the scripture calleth iust & righteous persons, after Gods own heart, let these men take heed of presumption, & trusting in themselues: yet this is a cõfort to sinners, in the weaknes of their soules, if God was a guide vnto *Noah*, *Lot*, *David*, & *Iob*, when as they repented, and beleeued, he wilbe the like to thē, if they repent them of their wicked waies & beleeue his holy Gospel. Let this doctrine be an Antidote against that foule sinne of desperation, who hath and doeth wound the consciences of the weake: neuertheless let it not bee an incouragement for any, to offende in wilfulnesse. Many will fal with *David*, but wil not arise with *David*, many with *Balam* desire, let me die the death of the righteous, and let my last end be like his, but few or none endevour to liue the life of the righteous, and therefore their end cannot be like theirs. O let this doctrine teach vs to be wise! for time which is foolishly spent cannot bee recalled, it is hard to call backe our selues, when wee are growne to a custome of sinning. Let every one therfore, of what estate soeuer, serue the Lord in feare, not with seruile feare, but with a filial feare in holynesse and righteoulnes al the daies of our life, and then our God wilbe a guide vnto the iust. As he was a guide and keeper of iust *Abraham* in Egypt, and of *Naomi* in *Moab*: so wil be a guide and defender of his elect whersoeuer. Let that man of sin, Antichrist, the Pope, never so much labour with

Gen. 12.
Ruth. 1.

his

his hoſtes of Cardinals, Ieſuits, & Seminaries, in their bloody perſecutions againſt the iuſt man, whoſe hart oftentimes doth ake and his very ſoule doth tremble, to thinke what guides they would make vs follow, as their Images of ſtockes and ſtones, rotten and filthie Abhominations which ſtinke before the face of the Lord: let them I ſay worke never ſo much in open or in ſecret, the Lord beholdeth their wicked Imaginations, and is the ſearcher of the heart and raines, who wil not ſuffer them to prevaile, for evermore hee will guide the iuſt. And although notwithſtanding they do exclaime againſt vs openly and ſecretly accuſing vs, that we haue forſaken the truth and are become Apoſtates vnto the Romiſh Church, let vs I ſay, not diſmay our ſelues, but let vs alwaies praiſe the Lord our guide, who hath once opened the eies of our vnderſtanding, and hath giuen vs a diſcerning ſpirite, to know and diſtinguiſh, the true Church from the falſe. It is God our guide, who hath directed and drawne vs from that Romiſh Egypt, let vs therefore reioice in the Lorde and evermore walke before him with the ſinceritie of a good conſcience euery one in his vocation and calling wherein the Lord hath placed him. And let vs not feare their ſlaunders reared againſt vs vndeſeruedly, but let this be our comfort, Gods word is on our ſides, our conſciences doe teſtifie, we are in the right. Therfore let vs continue faithful to the end, and the Lord wil guide the iuſt. For inſtance, to comfort the weake in faith who are wauering and are ſcarce ſetled, by meanes of ſome dregges of Poperie

which are within them, how miraculously did he guid and preserue our late soueraigne *Elizabeth*? when as *Gardiner*, *Bonner*, and wicked *Story* gaue counsell to Queen *Mary* to take away her sisters life: was she not imprisoned in most rigorous & hard manner? yea the very sentence of death, (as it is credibly reported) was privatly passed against her, & the warrant for her executiō was to be signed, yet notwithstāding the Lord, who euermore hath promised to bee a guide vnto the iust, deliuered her from all this & aduanced her to the guiding of this land and people. After all this did hee not continue his loue and mercy towards her, being a woman, and therefore by nature weake and exceeding fearefull, in so many plots of treason and invasiō laid against her even by her owne subiects, so that no sooner one was discovered, but another was intended worse then the first, by the sonnes of *Belial*, who invēted and plotted about twentie to worke her and our vtter overthrowe: but that God her guid, would not permit such wickednesse, crossed them in their divellish designes, & brought her notwithstanding to such an age of reliefe, that she died happy in her raigne, being in peace with God, and in peace she left all to her successour; who God hath guided, and preserved from his infancie, not only in *Scotland*, but also here with vs in *England*. It was contrary to the expectation of mā, that all things should fall out so happily; for many godly men of this land groned & sighed from the bottome of their hearts, & wished they might never liue to see that day of *Elizabeths* taking away, for they fea-

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red it would be a blacke and bloody day. On the other side the Papist, the Atheist, the malecontent, with a number of the idle vagabonds of this land longed and wished for that day; for, said they; then wee shall to busling, and he that hoppes best shall weare the ring. Which God all heard, & in his secret counsell altered their determination; for when as the godly and iust men of this land, looked for some suddaine desolation and the wicked nothing but for innovation, hee sent vs by his mightie hand, a strange deliuerer, a godly *Iosias*, a merciful *Augustus*, who entred peaceably with the generall consent of his true subiects, and not so much as one drop of blood shed, not one traitour daring to resist, but all, *Nolens, Volens*, gaue him entertainment with ioy, and gladnesse. But certainly he had not beene long with vs, but some, of whom he least deserued such vnkindnesse conspired his death, & had it not beene for God his guid, which deliuered him, it had been executed. Will you examine a little farther whether God be a guid or no vnto the iust? looke but into this present conspiracie of *Percie* and his confederats, who was a Pensioner vnto our King, by whom he had all his countenance and fauour, yet nevertheless did he not conspire such a bloody conspiracy, the like was never heard of, not only against the King his Master, the Prince his sonne, but also against the Lords spirituall & temporal, with all the heads of the Cõmonalty of the lower house? Did not I say in this, God guid the iust, who would not suffer such a bloody and inhumane fact to goe forward, but brought it to light e-

ven at the time, they had purposed to haue done the deed. Happy for ever therefore be that day, and blessed from aboue, in the which God our guid, did so guid and preserue vs, and brought this wicked trecherous conspiracie to light, let that day and month bee respected of God, and let it be the head of the yeare: let al such, as loue the peace of England, the long life of our gracious King *Iames*, and his royall issue, blesse that day, wherein we all were delivered, not only from trecherous *Pereies* bloody conspiracie, but also from that whore of *Babylon*, that *Romish Edomite*, the Pope; who hath, (the more the pittie) bewitched so many of our vnnaturall Countrimen, who haue withdrawne themselues from their loyaltie to their Prince, & from the vnitie of the Church, coveting their disobedience vnder the cloke of freedome of conscience, their treason vnder the colour of religion, and rebellion vnder the shadow of Catholike profession. Yet magnified be thy name O God our guid and protectour, who hast allotted them successe, answerable to their sinister meaning! taken are they in the pit, that they had digged for others, and hanged may they be as *Haman* vpon the gallowes, whereupon they thought to haue hanged *Mordechai*. Not vnto vs O Lord, not vnto vs, but vnto thy name be this honour! to what shall wee ascribe it but to thy great mercy? Let the Pope, withal his Poplings, as *Iesuits & Seminaries, Recusants, Church Papists*, and *Atheists*, who haue a whole heart for the Pope, and not a peece for their King, say what they list making God their friend in this bloody and inhumane

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treachery, blaſphemīng and ſaying, how that God was pleaſed, but the divell was their enimie, who brought it to light. O wicked, impious wretches, who go about to make God the Author of this fowle ſinne! I pray you reſolue me this, you of little faith, can any good come from him who is the Author and beginner of all miſchiefe? contrarywiſe can any ſuch evill be in him who is the Author of al goodneſſe? It is impoſſible. He is a merciful and moſt loving God, who deſireth not the ſinners death, but that they repent and liue. I muſt confeſſe, we haue deſerued a greater puniſhmēt for our ſinnes, then this at Gods hands, but his mercy ſurpaſſeth his iudgement, and therefore for his elects ſake would he not let this evil fal vpon vs, for he doeth guide the iuſt. Let vs giue thankes to God for this deliverance, and let vs never eate nor drinke, without this condiment, nō wit, the Lord be praiſed for our deliverance! You dainty and delitious liuers, which delight in nothing but vanity, let the frontlets betweene your eies, the Braceletes vpon your armes & the gards vpō your garments be thankſgiving. You of the Nobility and Gentry of this Land ſing with thoſe Elders in the *Reuelation*, Praiſe, honor, and glory be vnto him that ſitteth vpon the throne, for it is hee only, and not our ſtrength, nor policy, that hath ſo miraculouſly delivered vs. You of the royal court (O tribe of *Iudah*) in honor, degree, and dignitie the firſt, forget not to giue thankes for this deliverance! Rely on the Lord your God, and hee will let the malice of the wicked come to an end, and ſtill will he guid the iuſt. You of the

the Clergie of this land, (O tribe of *Levi*) praise the Lord for this great deliverance, surpasse the rest in praises, as yee surpasse them in your callings: let your vertuous liues and conversations, be as motiues to inlure and winne them to bee followers of you in true zeale. O be not dumbe, and tonguetied, but preach & cry against the wicked, and malitious sinnes of the Romish *Edomites*, superstitious Papists, wicked Atheists, trecherous *Machiavill*, deep Schollers in *don Lucifers* rudiments. Beat down I say their impudent presumptions, and not blushing sinnes: and where lenity wil not prevaile, arme your selues henceforward not only with shield & speare, but with the zeale of *Phinees*:
1. Sam. 2. for the gentle spirit of *Eli* is not sufficient, to mend children past grace. You of the commonalty of this land, from the highest to the lowest, O praise the Lord for this great deliuerance! and tell it to your childrens children from one generation to another. Let them giue praises, for if the Lord had not beene on our side, what misery and desolation had fallen vpon our Land! Therefore what shall wee render vnto the Lord for all his benefits, but thankes, endevouring every one in his calling to amend our former liues towardes God in heauen, and our neighbours here on earth? for I must tel you, except we do the sooner amend, the Arrowes of death are prepared against vs, and although God of his mercy hath not only at this time deliuered vs, but also many times heretofore; Yet let vs not presume through vaine security, perswading our selues, if we would bee true within our

selues

ſelues nothing could hurt vs. O my deare coũtrymen! deceiue not your ſelues, we haue many malitious enimies forraine and domeſticall, ſome without vs, nay too many within vs, I meane our ſinnes, our crying & bloudy ſinnes, which do almoſt reach vnto heauen. Let them all be baniſhed from vs, & let vs ſhake of the workes of darknes; then God our guide wil evermore guide the iuſt. O pray for the peace of Ieruſalem, pray for the peace of England! Let praiers and ſupplications bee made for all people, eſpecially for Chriſtian kings', moſt eſpecially for our Soveraigne Lord King *Iames* and all his royal progeny. Let vs feare God, and al the enimies of the world evẽ the kingdome of darkneſſe ſhall feare vs. The Traitour ſhal not prevaile, for God wil guide the iuſt: The time ſerving Hypocrite ful of his diſſimulation, who halts betweene Rome & England, ſhal not prevaile, for the Lord doth guid the iuſt: Rebels with their vnlawful armes ſhal not prevaile, for the Lord wil evermore guide the iuſt: Al the Vagabonds and vntamed breed of this lande ſhal not prevaile, for the Lord wil guide and deliuer the iuſt. Therefore let both *Nehemiah* & *Daniel*, the Magiſtrate & Miniſter with al the commonalty of our Land, giue thanks vnto the Lord for their deliverance, deſiring him evermore to be a guide vnto the iuſt; as he hath promiſed by his holy word for ever and ever: to whõ be aſcribed al honor, glory, praiſe, now and evermore. *Amen.*

FINIS.

FINIS.

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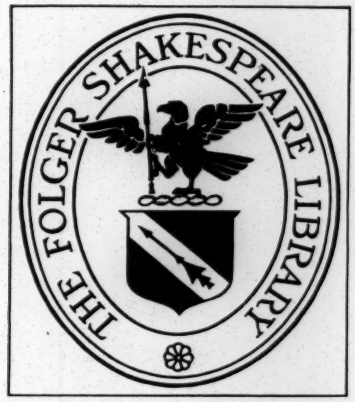

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